



|| PRESERVATION OF THE PRESBYTERIAN CHURCH ||
|| 1625 ||







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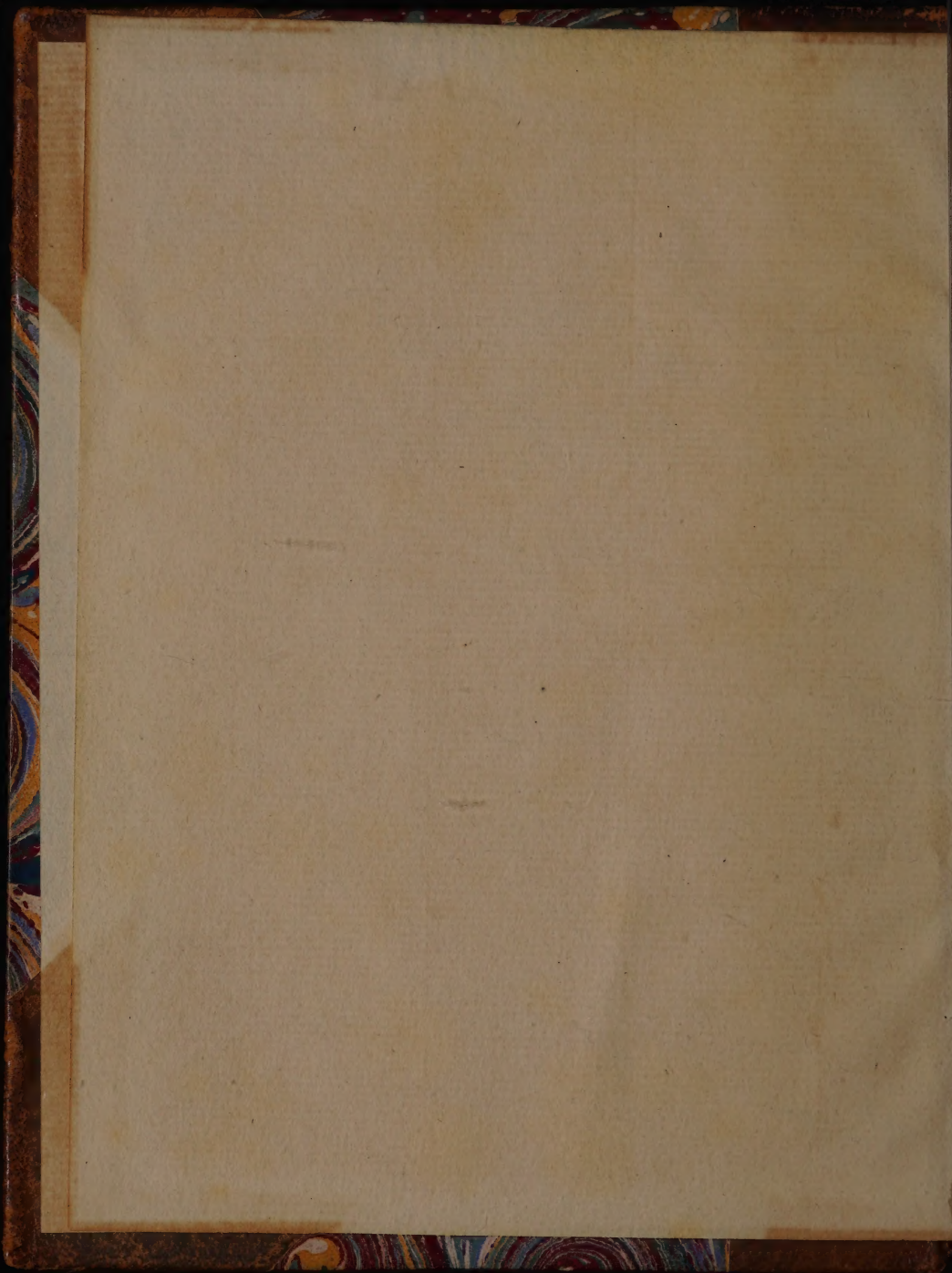
see London

Henry wrote some tracts about

The Gunpowder Plot

The Plague of 1625 was very
destruive

Payson
12/7/11



64

CERTAINE
R'VLES,
DIRECTIONS,
OR ADVERTIS-
MENTS FOR THIS
TIME OF PESTILENTI-
ALL CONTAGION:

WITH

A caueat to those that weare about their
neckes impositions Amulets as a Preserua-
tiue from the Plague:

First published for the behoofe of the City of Lon-
don, in the last visitation, 1603. And now reprinted
for the said Citie, and all other parts of the Land at
this time visited; by FRANCIS HERING, D. in
Physicke, and Fellow of the Colledge of Phy-
sicians in LONDON.

Wherevnto is added certaine Directions, for the poorer
sort of people when they sh all be visited.

16. Num. 47.

*And Aaron tooke as Moyses commanded, and ranne into
the midst of the congregation: and behold the plague was
begun among the people, and he put on incense, and made
an atonement for the people.*

K LONDON,
Printed by WILLIAM IONES.
1625.

REVIEWS
DIRECTIONS
OF ADVERTISERS
MENTS FOR THE
TIME OF PUBLICATION
AND OF THE



A Catalogue of the Books that were about the
the University of London, and of the
the from the year
This Catalogue is for the use of the City of London
and of the University of London, and of the
for the use of the City and of the University of London
this time being by the University of London, D.D.
The University of London, and of the City of London
Library in London.
What is in the Catalogue of the University of London
is not to be taken as a list of all the books in the
Library of the University of London, and of the
City of London, and of the University of London.
The University of London, and of the City of London
Library in London.

Printed by William Jones
1627
London



TO
THE HIGH AND
POTENT KING,
CHARLES KING OF GREAT
Britaine, France and Ireland, with
the High and Honourable Court
of Parliament, now assembled
health and hapines.

(Souveraigne Lord,) & Hon^{ble} Senatours:



*Hey that are to treat with
great Potentates and Persona-
ges are inioyned, to be short
and sweet. If I faile in the last,
I shall not misse of the first,
—Ne longo sermone mo-
rer tua rempora (Cæsar.)*

Ne cogitationes vestras (Senatores hono-
ratissimi) ambagibus longis, a gravioribus
Reip. negotiis avocem aut detineam. *The*
last great Mortalitie, I published certaine Rules,
and Directions, for the prevention of the spread-
ing of that contagious, and all-devoring Sicknes.
Those breife advertisements I haue searched out,

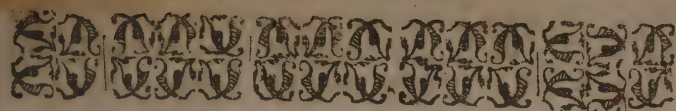
The Epistle Dedicatorie.

reveiwed, somewhat enlarged, and brought forth
again, to the view and use, and I hope good of
my Cittizens and Countrimen. My presumption
is, that though I shall purchase neither profit nor
praise, yet I shall obtaine pardon of your Maiestie
and the honorable Councell and Court of Parlia-
ment, if tendring the common good of my country,
I bring one pale-full, or rather dishfull of water,
toward the quenching of the comon flame. Morbi
(vt recté Celsus Med. Latinorum Princeps)
non curantur eloquentiâ, multò minus lo-
quentiâ. Especially this feirce Fury, which is non
Morbus, sed Monstrum, superans sæpissime
tum Artem, tum Naturam, not a disease, but a
Monster, over matching, and quelling, oftentimes
both Art and Nature. The Lord of glory & mer-
cy keep your Highnesse, with your most Honor-
able Councell of Parliament from the rage of this
man-slaying Hydra, and all other both open and
secrete evils and enemyes, and make you wise and
skilfull Physitiâs to prevent the dangers, & cure
the maladyes of Common-wealth and State.

Your Maties.

humble subiect and suppliant,
and your Honors dayly Orator,

Francis Hering.



CERTAINE RVLES,
DIRECTIONS, OR ADVERTISEMENTS FOR THIS TIME
OF PESTILENTIALIALL CON-
TAGION.

THe Plague (if you will haue his true Characterisme and essentiall forme) is *Ictus ira diuinae pro peccatis hominum*, The stroke of Gods wrath for the sinnes of mankind. This is not onely the opinion of Diuines, but of all learned Physitians, and acknowledged by the blind Heathen in all ages, by the light of nature. Therefore his appropriate and speciall Antidote is *Seria penitentia, & conuersio ad Deum*: vnfeined and heartie repentance and conuersion to God. Till this be practised, I tell you plainly, I put small confidence in other by-courses. The cause remainyng, who can looke for the taking away of the effect? Let me therefore be an humble suitor to you the Lords and Commons of this Court of Parliament, that you would become suppliants to the supreme Magistrate, that his Highnesse would be pleased to command a generall humiliation of the people by prayer and fasting. This action as it would be honorable to his Maiestie, and such as he would vndoubtedly condescend vnto most readily and willingly

Exod. 5. v. 3. &

Cap 9. 15.

Levit. 26. 25.

Nom. 14. 12.

Deut. 28. 21. &

2. Chron. 36.

v 15.

Inter Eth. Ho-

merus 2. libad.

Preseruatiues against

ingly, if it were but mentioned and moued; so in my perswasion, we should see a most admirable and comfortable effect thereof. And till this be performed, what other wayes soeuer we shall follow, we shall begin at the wrong end :

Ni Deus affuerit, viresque infuderit Herbis,

Quid cede Diptamūs, quid Panacea iuuat?

Let not Gentlemen & rich Citizens by flying (vnlesse they likewise flie from their sinnes) thinke to escape S cotfree . So long as they carie their sinne with them; the Lord will find them out, & his hand will reach them wheresoeuer they are.

2.

There should (in my opinion (be provided a place of sepulture for the bodies especially of such as die by the sicknes, some good distance from the Citie and Subuerbs. The burying of infected bodies in Churches, Curchyards, and namely in. Paules Church yard, where the chiefe Magistrates of the Citie, and manie other Citizens meete weekly to heare Sermons, must needs be not onely inconuenient , but verie dangerous for spreading the contagion, and poisoning the whole Citie. For all men that haue the least insight in Philosophie know, that from the dead corps, by force of the Sunne, certaine vapours or exhalations are eleuated, which pertake of the nature of those bodies, and do vndoubtedly taint, corrupt and poison the aire with their ill qualitie. For this principall cause, in most well ordered Cities of forrein Countrie, there is a common place of Buriall appointed a good distance from the building of the Citie . And till this may be procured for our Citie , I wish that straight charge be giuen , that all dead corpses

the Pestilence.

corpses be layde a conuenient depth in the ground, and not one coffin heaped vpon another, and they laid so neare the top of the earth as (it is to be feared) they now are.

It were necessarie the place of Buriall should be on the South side of the Citie, that the Sun may draw the vapours from it.

Let care be had, that the streets, especially the narrow lanes and allies, be kept frō annoyance of dung-hilles, vaults or houses of office, the common sewers and canals be well purged and scowred, the dung-farmars tied to their stint of time in winter, and not suffered (vnlesse vrgent necessitie require) to perfume the streetes all sommer long, especially in this time of contagion. Let not the carkasses of horses, dogs cats, &c. lye rotting and poisoning the aire (as they haue done) in Mōre and Finsburie fields, and elsewhere round about the Citie.

Let the Pippes layd from the new River be often opened, to cleanse the channels of every streete in the Citie.

Let the Ditches towards the subverbs, especially towards *Islington* and *Pick hatch* Old streete, and towards *Shoreditch* and *White.chappell*, be well cleansed; and if it might be, the water of the new Riuer to runne through them, as also the like to be done through the Burrough of South-worke.

Let the aire be purged and corrected, especially in euēings which are somewhat cold, and in places low and neare the Riuer (as *Thames streete* and the *Allies* there about) by making fires of Oken or Ash-wood, with some fewe bundles of Iuniper cast into them.

Let

3.

4.

5.

6.

7.

Preseruatiues against

Let them likewise rub their windowes often with worm wood and fennell.

Let men in their priuate houses, amend the aire by laying in their windowes sweete herbes, as Marioram, Time, Rosemarie, Balme, Fennell, Peniroyall, Mints, &c. Likewise by burning Iuniper, Rose-marie, Time, Bay-leaues, Cloues, Cinamon, or vsing other compound perfumes. The poorer sort may burne Worme-wood, Rue, Time. Let them cast often on the floores of their houses water mingled with vineger.

Concourse of people to Stage-playes, Wakes or Feasts, and May-pole-dauncings, are to be prohibited by publique Authority, whereby as God is dishonored, the bodies of men and women by surfeiting, drunkennes, and other riots and excesses, disposed to infection, and the contagion dangerously scattered both in Citie and Countrie.

Let the Bells in Cities and Townes be rung often, and the great Ordnance discharged, thereby the aire is purified.

Touching our regiment and diet, repletion and inanition (as two dangerous extremities) are heedfully to be avoyded. Those meates are to be vsed which are of easie digestion and apt to breed good iuice.

Hist. de Pest.

The blankets, matresses, flockbeds, and all bed-clothes of the infected, are to be burned, also leather garments, because they hold the infection very long. *Alexander Benedictus* reports, That in Venice, a flock-bed vsed in a contagious time, was after 7 yeares found in an inward roome, the Mistris of the house commanded the seruants to ayre & beat it, wher upon the seruants were instantly infected with the pestilence and died.

Such

the Pestilence.

Such as are of hard concoction, and cause obstructions, are to be avoided: specially those that easily corrupt and putrifie in the stomacke, as the most part of summer fruit, raw cherries, plums, apples, &c.

It is not good to bee abroade in the ayre, early in the morning before the Sunne haue purified the ayre, or late in the night after Sunne-setting. In rainie, darke, and cloudie weather, keepe your house as much as you can.

Eschue all perturbations of minde, especially anger and feare. The one by heating the body opens a doore for the enemie to enter: the other by cowardly running away giues him encouragement to tread on the hedge, which lyeth lowest, and maketh least resistance.

Let your exercise be moderate, *ad ruborem, non ad sudorem*. The time of exercise is an houre before dinner or supper, not in the heat of the day, or when the stomacke is full. Vse sildome familiaritie with *Venus*, for she enfeebleth the body, and maketh it more obnoxious to external iniuries.

You may feed three times in the day, but more sparingly then at other times. Shun varerie of dishes at one meale: *Perniciosi ciborum varietas, perniciosior condimentorum*. And if at any time the rule holdeth, The most simple feeding is the most wholsome feeding; then it is in force at this time of infection. *Augentius* (a learned Physitian) thinketh it not possible that he that liueth temperatly

Variety of
meates is preni-
tious; much
more variety of
saues.

Preseruatues against

peratly and soberly, should be subiect to the sicknesse.

Goe not forth of your house into the ayre, neither willingly speake with any, till you haue broken your Fast. For breakefast you may vse a good draught of wormewood beere or ale, and a few morsels of bread and butter with the leaues of sage, or else a toste with sweet salade oyle, two or three drops of rose vineger, and a little sugar. They that haue cold stomackes may drinke a draught of wormewood-wine or malmsey, in stead of ale or beere. But take heed (as you loue your life) of extreme hot waters, as Aqua vitæ, Rosa solis, or other compound waters of like nature, which Empericks prepare and set out with vaine and boasting words: *Laudat venales qui vult extrudere merces.* Of them *Crato* a great and learned Physitian pronounceth, that they were *inuenta ad ingulandos, non ad curandos homines*: deuised to kill not to cure men. He speaketh of the daily and continuall vse of them: and that is it which I disallow.

If you be not accustomed to a breakfast, take the quantitie of a Nutmeg or thereabouts of some cordiall Electuarie prescribed by the learned Physitian, before you set foot out of doores. If you will vse both, for greater cautell, then take your Electuarie early in the morning, two houres before your breakefast.

As you walke in the streets or talke with any, hold in your mouth a cloue, a peece of a Zedoe-
rie,

the Pestilence.

ric, Angelica, or Enula campana roote.

Once in foure or fiue daies take three or foure cordiall and stomachicall pilles by direction of your Physitian, to fortifie the heart and stomacke against all corruption, and to cleanse your body from such humours as may dispose you to the sicknesse. For *Agens non agit nisi in Patientē disposito*: An Agent worketh not but vpon a fitted and disposed Patient.

If any man be bound by Religion, consanguinitie, office, or any such respect to visite the sicke parties; let him first provide, that the chamber be well perfumed with odoriferous trochiskes or such like, the windowes layd with the herbes aforenamed, the floore cleane swept, and sprinkled with rose-water and vineger: that there be a fire of sweet wood burning in the chimney, the windowes being shut for an houre, then open the casements towards the North. Then let him wash his face and hands with rose-water and rose-vineger, and enter into the chamber with a waxe candle in the one hand, and a sponge with rose-vineger and wormewood, or some other Pomander, to smell vnto. Let him hold in his mouth a peece of Mastic, Cinamon, Zedoarie, or Citron pill, or a Cloue. Let him desire his sicke friend to speake with his face turned from him.


When he goeth forth, let him wash his hands and face with rose-vineger and water as before, especially if he haue taken his friend by the hand as the manner is: and going presently to his

Preseruatiues against

owne house, let him change his garments, and lay those wherein he visited his friend, apart for a good time before hee resume them againe.

Let him not forget vpon his returne home or before, to take a conuenient quantitie of his cordiall Electuarie, and forbear meat an houre or two after it.

That Amulets confected of Arsenicke, are no good preseruatiues against the Plague.

 Erceiuing many in this Citie to weare about their necks, vpon the region of the heart, certaine Placents, or Amulets (as preseruatiues against the Pestilence) confected of Arsenicke a strong poyson, I haue thought it needfull (other men keeping silence) to declare briefly my opinion touching the said Amulets: not (I professe) in hatred to any mans person, or enuie at their commoditie, wherein I might haue shared with them, if I could haue brought my iudgement to concurre with theirs; but in conscience, and discharge of my dutie. The rather because I feare greatly, that through vaine confidence in them, other more apposite, conuenient and leffectuall Antidotes, and Alexeteries are neglected.

My

the Pestilence.

My opinion is, that these Placents of Arsenicke carried about vpon the region of the hart, are so farre from effecting any good in that kinde, as a persequative, that they are very dangerous and hurtfull, if not pernicious to those that weare them.

It is euident that Arsenicke being a confessed ^{Gai. 3. de Tép.} poison, is an opposite, professed and perpetuall ^{cap.} enemy to our nature. Therefore being worne next the skin: as soone as the haet waxeth hot by any vehement motion, labour or stirring (as it falleth out vsually) it must needes send out venimeous vapours to that noble and principall part; which will either penetrate by their owne force, or be drawne in with the aire, by the dilation of those arteries which are spread about the skin.

Now these poisonfull vapours being entred, or sucked into the body, when they finde no contrarie poison with whom to wastle as with an enemy (for if there were any venem in the body, the partie could not enioy health; but we intend him to bee in health, whom we would preserue) they must needs imprint a malignant venomous qualitie in the spirits and heart, most aduerse and pernicious to nature.

If by *Galens* doctrine, all Alexeteries in a manner, if they be vsed somewhat too liberally, do greatly offend and weaken our bodies; shall we thinke that ranke poisons and deleteries (such as Arsenicke is) if they be so applied, as to penetrate into the noblest region of all other, will
bns

^{1. Simp. cap. 18.}

Preseruatues against

nothing at all violate, and wast our natie, virall, and radicall heate?

Lib. de Ther.
and Pamph.
Epid. com. 5.
Aetius lib. 1.
Tetrah. 4. ca.
96. Paulus lib.
2. cap. 35.

Galen and the ancient Fathers and Masters of Physicke, did not vse to preserue from the Plague or any other poison, either by giuing another poison inwardly, or by appointing other poisons to bee outwardly applied, but proceeded altogether by Andidotes and Alexiteries. *Lib. de Theriaca ad Pis. cap. 16.* Therefore vnlesse wee will disclaime these auncient worthies and ring-leaders method, and follow new-found and vnfound deuises, we must fight against this monster, not with poisons, but antidotes.

Gal. 6. in Epid.

Poisons are defined to be such, as at one time do agree with nature, either well, or ill affected. For though there be poisons which if they finde a contrarie venem in the body, do fight so with it, that by the skirmish both poisons die, and the partie by their contention and collustation escapeth with his life: yet it is agreed on by all, that where they finde no such aduersary or opposition, they speed the partie. Therefore Arsenicke worne by a man in health, finding not onely no contrary poison to warre vpon, but no poison at all, must necessarily oppose and set vpon nature her selfe.

Lib. 2. de feb.
contag. cap. 17.

Gerardus Columbus a learned Phisition reporteth, that it hath beene obserued, that the wearers of these Amulets, vpon hearing their bodies, haue fallen into sodaine Lypothimies and

the Pestilence.

and soounings, with other fearefull accidents which ceased not till the Bagge or Placent was remoued : That others, though not instantly, yet after some time, haue by late and wofull experience discerned their malignitie, falling into malignate & pestilent feauers, some of them ending with death it selfe.

Franc Alphanus a Physitian of Salerne telleth of one, who wearing Arsenicke, and heating him selfe at tennise, fell downe sodainly dead.

Matheus Hessus writeth thus : As cordiall bagges or Amulets cannot bee disallowed, so empoisoned can no way be commended; neither do I remember that any euer receiued good from them who abstained from other Antidotes. This I certainly know, that diuerse who carrie about them quicksiluer in a nut-shel, by the vaine perswasion of some impostors, haue died of the Plague : and the counsellors of such like Amulets haue beene the first that haue betaken themselues to their heeles, trusting more in their running then cunning. And yet these good fellowes, perswaded the ignorant with great wordes, and it may bee oathes, that whosoeuer carried Quick-siluer or Arsenicke about his necke, was as safe as if hee had purchased a protection from the King of heauen.

Historians report, that *Caracalla* though a wicked Emperour, made a publike Edict or Proclamation, that no man should weare about him superstitious Amulets.

Theophrastus

the Pestilence.

Theophrastus the great, esteemed (not without cause) *Pericles* to haue a crazed braine, because he saw him weare an Amulet about his necke.

Hereunto (as a Corollarie) wee may adde the experience of some London Physitians, who haue seene foule holes made in the breast of those that haue worne them, and obserued diuerse to die aswel as others, who haue religiously carried them about their neckes.

I omit, for breuitie, to answer their reasons, who allow them, because those that are alledged by Emperickes and ignorant persons, are not worthy the answering; and those that are produced by some few learned men (the whole streame running against them) are not comprehensible by the common sort, for whose good I haue set forth this short Caueat. But if any will contend, I will either answer him or yeeld vp my weapons. In conclusion onely remember, that whereas the sellers and setters out, of these deceitfull wares, make them as a scout to discover the Infection, when it beginneth to seize vpon a man, by giuing a watch-word, and clapping close to the heart, to guard that part as the chiefe Tower: this is a meere deceit, collusion and abusio. For whensoever the bodie is heated, this euent followeth necessarily, as is before declared, though no other infection bee neere but the infectious, poisonfull and venomous Arsenicke, who offereth not at that time, to the heart a friendly saluation or caueat, but rather a *Judas* kisse, and *Ioab*-like imbracing.

Certaine directions for the vse of
*the poorer sort of people that shall be visited by the
Pestilence, how to carrie themselves.*

SInce Almighty God, by his wise providence hath disposed, that there should be poore among us, that the richer sort might haue fit objects whereupon to exercise, their Mercy and compassion, and hath commanded in the sacred Scriptures, both Magistrats and others, to take care of them, lest they cry to the Lord against vs in their misery, and their neglect, and contempt be imputed to vs, as one of our haynous & crying sinnes, pulling downe vengeance vpon our heads *Deuteronom. 15.* I would intreate the Governours of the Cittie of *London*, and all others in the Country, with all rich-men, to take speciall notice of their poore brethren, being *bone of their bone, and flesh of their flesh*, and, as to restraîne, the idle Vagabonds, by whose wandering vp & downe, the infection may well be spread and increased, so to provide, for the true and honest poore miserable people, that they may be supplied with food, and convenient Physicke if they fall into sicknesse. And because, I will not perswade others to charitie, and my-selfe remaine altogether vncharitable, I purpose to set downe certaine curatiue directions, for the poorer sort, with such parable and cheape Medicins, as may come within the compasse of their short and meane abilitie.

So soone therefore as any of them, apprehend themselves taken with the plague, let them goe to their warme bed, and take this Medicine.

B

Take

Directions for the poore.

Take of *Verben* with the roote dryed and pou-
dred two dragmes, the iuyce of the same hearbe
three ounces, halfe a small sponesfull of white
wine vineger, mixe it, and drinke it warme, and
sweate for two or three houres.

Let them not sleep during the time of their swea-
ting; whilst they sweat, let them hold vnder their
arme pits, and vpon the either emunctories, especial-
ly the groynes, a Radish roote, devided into two
parts, the same roote is to be tyed, vnto the plants
or hollow of their feete, when they haue sweate
well, for two or three howers, according to the
strength, and age of the partie, dry their-bodyes
well, with warme and cleane linnen clothes, begin-
ning with the arme-pits and groyne, then the brest,
whereon after the sweate is well wiped away, lay a
fresh and cleane linnen Napkin doubled. That done,
let them wash their mouth, face, and hands, with
water and vineger, and drinke a good draught of
mutton broath made with *Rose-mary*, *Tyme*, *Sorrell*,
Cichory. If their stomake will giue them leaue,
they may eate a little mutton, or veale at dinner,
but they are to forbeare flesh meate at Suppers.
Instead of broath, water grewell with *Ros-mary*, or
burnet will doe well, or thinne *pannada*.

For their drinke.

Let it be the middle or sixe shillings-beare, war-
med with a toft, Or water boyled with *Cardus* seed,
and *Caroway* seed, and the roots of *Scabius*, and *ver-*
ben, with a crust of bread.

Then

Directions for the poore.

Then let them rest, or sleep, washing their mouth often, if they be awake, with water and vinegar.

They may likewise make a Quilt with *Balme*, *Mint*, *Rosmary*, *Sage*, sweet marieram dried, and springling it with vinegar of *wormewood* or *Hearb-grace*, or ordinary vvine vinegar, apply it to the region of the heart warme.

The second sweating Medicine.

After eyght houres from the first invasion of the Pest, let them take another sweating Medicine.

Take of the powder of the roote of *Diptamne*, *Scabius*, *Gentian* each halfe a dragmie, seed of *Carduus Benedictus* a scruple, iuyce of *Mary gold* flowers, deuils-pit each two ounces, halfe spoonfull of vinegar of *Rue* or *wormewood*, or in vvant of them, ordinary Vineger of vvwhite vvine.

Let them drinke this vvarme, and sweat againe, as at the first time tvvo or three houres, keeping in the meane vvwhile a *Radish* roote at the Emunctories as before. Then dry off the svveat, vvash the mouth, face & hands as before, take some convenient nourishment, and carry themselues as in the first interim of eyght houres.

The Third sweating Medicine.

Againe the third time, after the like pause or interual, let them take another svveating and *Cordiall* Med. in this manner.

Directions for the Poore.

Take of the seed of *Rue* or *Hearb. grace*, a scruple and halfe that is, (30 graines) of the roots of *Enula campana*, *Valerian*, *Fullers teasells*, *Aristolochia* the round each, halfe a scruple, the iuyce of three leaued *Sorrell* called *allebia*, two ounces; iuyce of *Rue*, *scabious* each an ounce, a litle of the forenamed vineger. Let them take it vvarme, sweat, as before, and cary themselves in all poynts as before, and continue this course for foure or five dayes.

But if any be in that extremitie of pouertie and misery, that they cannot procure these parable and easie cheape Medicins, let them drinke twice in the day, a draught of their owne Vrine, in the morning, and five in the after-none.

If in the first, second, or third day, the Botches or Carbuncles appeare, the best and safest vway, both for poore and rich, is to commit themselves to be ordred and dressed, by a skilfull Chirurgion. There vwill be (no doubt) assigned and maintayned, for the meaner and poorer sort, *Chirurgions ex communi arario*, out of the common Purse, especially in *London*. Let those that are vwealthy, make choise of their owne Chyrurgion, and pay well for their cure. For a little health, is vworth a great deale of gold, vvhich a *Chyrurgian* in that case, must fetch out of the fire, and hazard his owne life every day, to saue his Patient. *Emis a Medico seu Chyrurgo Rem inestimabilem, vitam, valetudinem, cui quantumcunque dederis, exequare non potes Medicina beneficia. Medico siquidem non Rei, sed opera pretium soluitur.*

vita sine valetu-
dine odium est,
non vita.
Soranus et
Seneca.

Non

Directions for the Poore,

*Non domus, aut fundi, non aris aceruus et auri,
Ægroto Domini deducunt corpore febres,
Non animo curas, valeat possessor oportet,
Si comportatis bene Rebus cogitat uti.*

Let me adde this one advertisment, as a corollarye
or conclusion, that you tamper not too soone
with the Botches or Blanes, before they be well
come forth, and nature well cleered and releued;
but rather continue in the taking of inward *Cordi-*
als, and sweating Medicins. The over hasty apply- *As Piscatorys,*
ing of topicall and outward remedies, especially, *and the like.*
if they be forcible and sharpe, (vvhich is too vsu-
ally practised by some Physitians, and Chyrurgi-
ans, and by Patients themselues) doe oftimes by
causing payne, increasing the Fever, and weaken-
ing Nature, driue backe and scatter the venyme
into the inward parts, which suddenly, by
a second insult, and in counter, surpriseth
the Fort of life, the Heart,
and caryeth away the
Patient.

— *Si quid nouisti ristiis istis,
Candidus imperti, si non his utere mecum:
En veniam pro laude peto laudatus abundè,
Non fastiditus, si tibi (lector) ero.*

Sic

Directions for the poore.

Sit Nomen Domini benedictum.

— *Si quid nouisti rectius istis,
Candidus imperti: si non, his utere mecum.*

The Preseruatiues mentioned in this booke, may be had from Mr. *James* the Apothecarie, at his house in Alderman-bury, neere to the signe of the axe; with others of like nature, well approued, and experimented.

FINIS.



may
use
xe;
pe.

MICHAEL

